

opportunities. It can spell either salvation or doom. In a dark confused world the kingdom of God may yet reign in the hearts of men." King's description of salvation or doom has been the question of the last two decades. Doom, demanded the oligarchy in 1968, the year they murdered Martin Luther King and rolled their tanks into Prague.

What Dr. Abernathy and virtually every other leader saw as the "decline of influence" of their movements, the enemy saw as a total rout of the expectation and optimism that had resulted from the liberation movements in the developing sector and the American civil rights movement in place of Dr. King's dream to "be able to hew out of the mountains of despair a stone of hope." A nightmare of dope, injustice, and genocide descended.

Ralph Abernathy wrote his book 20 years too late and six months too early. When he entitled that book *And the Walls Came Tumbling Down*, he never dreamed it would be the Berlin Wall or that as many people would sing "We Shall Overcome" in Leipzig as sang it with him in the 1963 March on Washington. Six months ago, last summer, when he finished his book, the answer to his question, "I don't know why they got you and left me," would have been contained in the words he spoke when Dr. King named him to succeed him as president of the Southern Christian Leadership Conference in the event of his death: "I do not look forward to filling the shoes of Martin Luther King. I don't think anybody can fill them."

Today, we are living in the most hopeful Advent season in two centuries. The freedom train is expected by the citizens of all nations in the world at the same time. Today, Dr. Abernathy's answer can be the same one we must all answer—we were left to fight for victory.

A Tavistockian's view of leadership

by Daniel Platt

On Becoming a Leader

by Warren Bennis

Addison-Wesley, New York, 1989
226 pages, hardbound, \$19.95

We may assume that this is one of those books that the yellow-necktie set will want to be seen carrying around; the jacket sports glowing endorsements by Yuppie avatars Tom Peters and Harvey B. Mackay. However, there are reasons

to believe that this book represents a more sophisticated intervention into the corporate milieu than your average "guide for the upwardly mobile."

Early in his book, Bennis poses a useful and provocative question:

Two hundred years ago, when the Founding Fathers gathered in Philadelphia to write the Constitution, America had a population of only 3 million, yet six world-class leaders were among the authors of that extraordinary document. Washington, Jefferson, Hamilton, Madison, Adams, and Franklin created America. Today, there are 240 million Americans, and we have Oliver North, the thinking man's Rambo.

What happened?

In the two or three pages that follow, Bennis draws a fairly accurate and insightful sketch of America's journey through the achievements of the 18th and 19th centuries, the promise of the 20th, and the decline in the postwar period, culminating in the rebellion of the 1960s, the Me Decade that followed, and today's Yuppies, a decline which Bennis attributes to "the mistakes and crudities of the organization men." Very well; so what does Professor Bennis propose to do about this?

Well, it looks as if Professor Bennis may be exercising a little sleight of hand here. He has drawn much of the material for this book from a series of interviews he conducted with a selection of people he wishes to portray as exemplary contemporary leaders. Interestingly enough, the ones he seems most taken with are all connected in some way with Hollywood, arguably one of the key agencies behind America's postwar decline! Of these purported leaders, the one he quotes most frequently is Norman Lear, an important manipulator of culture via the medium of television, and founder of People for the American Way, which has worked to displace the old farmer-labor-minorities combination that once characterized the Democratic Party, replacing it with an emphasis on hedonism, malthusianism, and, most recently, the defense of Satanism. Bennis is also very impressed with Mathilde Krim, wife of Hollywood mogul Arthur Krim and founding chair of the American Foundation for AIDS Research, an organization which has deployed itself against the traditional public health measures—embodied in the respective 1986 and 1988 California ballot initiatives Propositions 64 and 69—in favor of the impotent "condoms and clean needles" approach.

An intriguing aspect of Bennis's approach is that he carefully avoids any discussion of what these people actually stand for, preferring to have them utter platitudes about what they feel has made them successful at whatever it is they do. He quotes an innocent-sounding passage from a report on education by the genocidalist Club of Rome, revealing little about the organization. Why?

Throughout his book, Bennis asserts that “to express yourself fully . . . is the most basic human drive.” The manner in which he makes this assertion leads one to conclude that it is relatively unimportant what one stands for, provided one fully expresses it. Is this not the narcissism of the sixties, seventies, and eighties that Bennis has deplored at the beginning of his book? Are not his esteemed Hollywood types typical of the social engineers that steered our culture in that direction?

Let’s consider the question of culture. For years, *EIR* has contended that culture is the real battlefield of history. Bennis is clearly aware of its importance. But from what rich cultural heritage do Bennis and his leaders draw their inspiration? Among others, they invoke Wallace Stevens, Oscar Wilde, Luis Buñuel, Pablo Picasso, John Lennon, and the Andy Griffith Show. As if to hint that he knows better, Bennis coyly mentions Socrates and Plato, but does not quote them. He also promotes Norman Lear’s curiously topsy-turvy conception of culture: “I think that where the greatest impact on the culture might have been, in other times, the church, education, the family, the greatest impact now is business.” And elsewhere in the book Bennis reminds us: “To those of you who would argue that [culture] is shaped by the media I would answer—as television producer Norman Lear does—that even television is shaped by business.” But before we consider what these gentlemen may actually mean when they refer to “business,” here is one other quote from Professor Bennis, the clearest statement of intent in the book: “The leaders of the future will be those who take the next step—to change the culture. To reprise Kurt Lewin, it is through changing something that one truly comes to understand it.”

Who is Kurt Lewin? Bennis’s book tells us nothing beyond the quote. But *EIR* readers may recognize Lewin’s name as that of the chief theoretician of the London Tavistock Institute, the man upon whose theories the psychological warfare battles of World War II were fought, and the organizer of the key Tavistock spinoff institutions in the United States, whose influence and methodology rapidly penetrated all levels of government, as well as the media and major corporations during the postwar period. Two key institutions that function as part of the resulting network are the Aspen Institute of Humanistic Studies and the Association for Humanistic Psychology; Warren Bennis has been closely associated with both. The legacy of Kurt Lewin is the employment of “crisis management” techniques, the creation of a “controlled environment” where groups and individuals can be induced to alter, not merely their behavior, but their sense of identity. Marilyn Ferguson’s best-selling public relations write-up of these methods, entitled *The Aquarian Conspiracy*, refers to this as “paradigm shift.”

Consequently, when Professor Bennis talks of changing the culture, we should probably take him seriously. However, unlike Marilyn Ferguson (who, like Bennis, has served

on the board of the Association for Humanistic Psychology), Bennis is not especially candid about in what direction he wishes to change it. Bennis does clearly believe that an intervention into the business community can produce the desired results. Businessmen, be advised.

Flawed, but on the right track

by Bob Trout

On the Trail of the Assassins

by Jim Garrison

Sheridan Square Press, New York, 1988
342 pages, hardbound, \$19.95.

On November 22, 1963, President John F. Kennedy was assassinated, in one of many assassinations of American Presidents. With his death the commitment of the United States to an aggressive program to develop the technology to go to the Moon and beyond also died and the United States began its descent into a post-industrial economic ruin which has brought the same nation that 20 years ago set foot on the Moon beyond the brink of financial collapse.

Jim Garrison wrote *On the Trail of the Assassins* two decades after he brought Clay Shaw to trial unsuccessfully for conspiracy to assassinate President Kennedy. The book describes how members of the jury found Shaw innocent, although every member of the jury stated afterward that they agreed that Garrison had established that President Kennedy had been killed as the result of a conspiracy. In the 20 years since Garrison’s case, the “lone assassin” theory lies in a shambles. Jim Garrison, the District Attorney of New Orleans, initially accepted the results of the FBI and Warren Commission investigation, that a “crazy, lone assassin” had killed President Kennedy. In the autumn of 1966, Garrison was shocked when Sen. Russell Long told him, “Those fellows of the Warren Commission were dead wrong. There is no way in the world that one man could have shot up Jack Kennedy that way.” Garrison launched an investigation into the Warren Commission report and the Kennedy assassination.

He found the commission’s report neither thorough nor professional. Numerous witnesses had seen multiple snipers, especially on a grassy knoll in front of the President’s car. After the assassination, a number of people were arrested and questioned, yet no records or identification were kept of